

VOLUME I.

# The Meekly Gleaner,

A PERIODICAL, DEVOTED TO

RELIGION, EDUCATION, BIBLICAL AND JEWISH ANTIQUITIES, LITERATURE AND GENERAL NEWS.

JULIUS ECKMAN, D.D., EDITOR AND PUBLISHER.

OFFICE 133 CLAY STREET.

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We wish to appoint competent Agents for the Weekly Gleaner all over the State, on the terms mentioned in our Circular. Gentlemen in the Book and Stationary line are requested to send in their orders, and they will be attended to punctually.

## Notice.

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SAN FRANCISCO: FRIDAY, APRIL 17, 5617, (1857.)

NUMBER 14.

CONTENTS OF THIS NUMBER.

RELIGIOUS.

THE FAMILY.



Advice to Mourners. Jews of China, continued. Originality; Power.

DOMESTIC ECONOMY. Fevers in Children; Printed Dresses, White Lace ; Kid Gloves, how to wash.

Bohemia; Rome; Jerusalem, &c. JUVENILE,

Pride of Dress.

NOTICES

Officers of Hebrew Young Men's Literary, Association. Notices to Agents and Subscribers, etc.

Special Notices.

Repositories of the Gleaner.

Copies of the GLEANER can be had at the News Depositories of Mr. HUTCHINGS,

at Rosenfeld's, 146 Montgomery street. Messrs. SULLIVAN'S,

Washington street, near the Post Office. Mr. JOHN H. STILL,

Bookstore, 86 Kearney street. Also, at the POST OFFICE Building. Mr. JOHN F. CRAWFORD,
At Casserel & Hossack's News Depot,
Sacramento.

Mr. LOWE, Book-Store, San Jose.



THE GUARDIAN ANGEL.

The Guardian Angel.

"For he shall give his angels charge over

beautiful passages in the ninety-3rst psalm objection to the dress of the little pilgrim. quoted at the head of this article.

This however, is a trifling objection, and one The old master, who, like the German artists which we do not wish to urge, as the picture, "They shall bear thee up in their hands lest thou dash thy foot against a stone."

The wood-cut of this number shows the idea of the trustful child. Grimeaux, the painter, has taken for his subject the two

den by flowers, which represent the delusive pleasures of the world. The Angel, from behind, like a mother waiting upon the tremaround as though doubly to assure the child, for does it not say in the psalm :-

"He shall cover thee with his feathers, and under his wing shalt thou trust."

The face of the Angel is very fine. Annibal Caracci, whose angels, "with hair blown back," reach the highest point of spiritual feeling, never painted a more beautiful one. But description is dull when employed upon such a picture ; we have been vainly attempting to paint with the pen, what the reader can understand at one glance by looking at the woodcut. Mr. Heustis has done full justice to the design by the masterly manner in which he has engraved it. Both in idea and in execution it is a work of high art. Let us recommend those of our readers who appreciate their beauty to obtain separate copies of the numbers containing such engravings, and to have them framed. Such pictures as these are too good to remain merely closed up in a book. Go forth, then, little prints! take the place upon the walls of the artisan's dwelling of the coarse daubs which appeal only to the worst passions pictures of prizefighters, of battles, of Jack Sheppard and Dick Turpin, made heroes of by those who should have elevated instead of degraded your taste. Let the miners put them up against the beams of their cabin, let your children have them before their eyes and in their memory-such pictures as these are lessons which a man cannot have too constantly before him. We feel sure of the port folios of the drawing-rooms. It is our heart's desire to make the stone of the wall teach, and the wooden beam bear witness; and they are made eloquent by such appeals as the picture before us does to the best emotions of the heart.

We acknowledge our efforts are but feeble, but we hope that even those will by the blessing of God do much good to those for whom they are intended.

## Scripture Zoology.

The intelligent reader will be pleased with the following sketch of a lecture delivered by Rev. A. DeSola, of Montreal, before the Natural History Society, of that city, of which the Montreal Transcript gives the following no-

The Rev. A. DeSola delivered a lecture upon this subject before the Natural History Society of Montreal, on Thursday evening. Dr. Fraser, occupied the chair, and introduced the lecturer. The attendance was very large and the lecture was listened to with the utmost attention and interest. After some preliminary remarks, the lecturer said there were two ways in which this subject might be introduced to his auditors; and it must be evident that his remarks that evening would be viewed best as a mere introduction to so extensive a theme. The first would be to refer seriatim to those prssages of Scripture which speak of the animal kingdom, commenting thereon; and the second, to show what the most ancient national traditions and post-Biblical writings of the Hebrew people asserted and taught, with reference to Scripture Zoology. The latter method of treating the subject, it had been suggested to him, might prove the more acceptable, as these traditional sources had become somewhat attainable to him; while he deferred to this opinion, he would not overlook the Biblical text itself; but if he should seem. in the course of his remarks, to speak of the amount of zoological knowledge possessed by the Hebrew-people, rather than that exhibited in the Scripture, his hearers would remember he was blending the two methods of treating the subject. Referring to Gen. i., 20, he showed

that the text did not necessarily teach, like the Anglican authorized version, that the origin of fowl was from the waters; but that a correct rendering would be "let fowl fly above the earth," &c. This rendering he supported by a consideration of the context. In speaking of the origin of fish, as taught by the Bible narrative, he showed that the Hebrew word translated "great whales " meant rather, those sea monsters of the order cetacea, such as the dolphin, &c. This word, as he showed, by reference to other passages, also meant serpents. There was Scripture warrant, then, for the existence of the sea-serpent of which so much had been heard, but which none had been able yet to capture. Viewing the nature of these sea animals, he showed with what great propriety the Scriptures made distinct mention of them when showing the origin of fish. In no-ticing the origin of beasts, &c., he adduced several of the original terms to show that they were Onolatopoorna. He referred to the Scripture narrative of the origin of the human parents, to the nomenclature and classification of beasts by Adam, whom he styled the first naturalist, and narrated some very interesting Jewish and Mahommedan legends referring to this fact. He called attention to the fact that to the human species God gave food, both of the vegetable and animal kingdom : affirming this fact had been too much overlooked by the advocates of an exclusively vegetable diet. Abel had ample opportunity as "a keeper of sheep," or of flocks, to observe the habits of at Last the domestic animals. Traditions, both Jewish and Mahommedan, asserted that many animals and birds possessed originally the faculty of speech. One of these was cited. The knowledge of Zoology possessed by Adam was transmitted not only to Abel but to Nosa-The lecturer then, at some length referred to the selection by Noah of beasts and birds styled unclean, for preservation from the deluge and for sacrifice, the use and the meaning of the terms clean and unclean, applied thus early to birds and animals—and said that the distinctive signs were well known to Noah, since nowhere do we read, of any directions for selection having been given to him.

After referring fully to these topics, the lecturer spoke of the laws of discrimination laid down in Leviticus, where "a catalogue of various oviparous and viviparous creatures forbidden to the Rebrews," is given. Before examining these closely, Mr. DeSola referred to the large amount of knowledge of Zoology and Physiology possessed by the ancient Hebrews, as evidenced not only in the Scriptures, but in their post-Biblical writings. He cited many facts to show this; among them, the doctrine of the vitality of the blood taught by Moses, and only avowed by medical writers in 1628 of the Christian Era—the circulation of the blood-the lecturer referring here to Solomon, who was a great naturalist, and, as the 4th chapter of I. Kings showed us, " spake of trees, from the cedar that is in Lebanon, even unto the hyssop that groweth out of the wall, also of beasts, of fowls, of creeping things, and of fishes." That this knowledge was not entirely lost, but much preserved and contained in the traditional literature of the Hebrews, he showed from the Talmud's mentioning the true number of the members of the human frame decided at a comparatively modern periodfrom its clear reference to the Secte Cesareaan account of which, as had been universally admitted by medical writers, was first to be found mentioned in the Talmud. He cited Professor Smilie's essay, which stated this fact, and who adds that no account of it was to be met in any medical work prior to the fourteenth

century. Several other very interesting and novel facts were cited, but the very crowded state of our columns compels us to give but a very meagre report of this portion of Mr. De Sola's remarks. For the same reason we do not attempt to follow him in his examination of the 11th chapter of Leviticus, and of the Hebrew traditional exposition of this interesting chapter, which displayed a startling amount of knowledge of Zoology possessed by the ancient Hearews. He showed how the animals there mentioned were classed on the most strictly scientific principles—that Moses makes exception to classes, (e.g. the camel,) just as modern naturalists do. He showed the identity of the ruminating and digestive apparatus of the animals and birds styled clean-of the same identity in the animals and birds styled unclean. He examined the terms employed for the four stomachs of the Ruminants, and showed that the ancient Hebrew sources were more correct even than the renowned Cuvier in speaking of three only, since the second may, with strict propriety, be regarded as a prolongation of the first. This had been shown by more recent writers than Cuvier.

An analysis to show the propriety and expressiveness of the old Hebrew terms for the stomáchs was given, and much interesting information with reference to the traditional notices of birds and fishes. The remaining portion of the lecture was devoted to show from Scripture how intimate an acquaintance with the nature and habits of various animals is indicated therein. He selected the case of the lion, and cited numerous pissages from the parts of the Bible which exhibited a most full and faithful description of the king of the beasts, concluding by informing his hearers that he had but desired to introduce the subject to their attention, trusting that they would find it sufficiently interesting to study it further themselves—and the biblical sources were in every man's hands. We much regret our inability to give more than the above very meagre outline of the reverend speaker's address, the connected nature of which would require a much fuller report to do it justice.

## Singular Coincidence of Dreams.

The following case is quoted from Dr. Abercrombie, who states "that its accuracy may be relied on in all its particulars":

Two sisters had been for some days attending their brother, who was suffering from a common sore-throat, severe and protracted, but not considered dangerous. At this time one of the sisters had obtained the lean of a watch from a friend, her own being out of repair. As this watch was a kind of heirloom in the family of the lady from whom it had been borrowed, particular caution was given lest it should meet with some injury. Both of the sisters slept in a room adjoining that of the brother's, and one night the elder awoke the younger in extreme alarm, and told her that she had dreamed that "Mary's watch had stopped," and that when she had told her of it, she had replied-" Much worse than that had happened, for Charles's breath had stopped also," as she had dreamed. To quiet her agitation, the younger immediately arose, proceeded to her brother's room, found him asleep, and the watch, which had been carefully put away in a drawer, going correctly. The following night the same dream occurred, accompanied by the same agitation, and quieted in the same manner—the brother being sound asleep, and the watch going. In the morning, after breakfast, one of these ladies having occasion to write a note, proceeded to her desk. while the other sat with her brother in the adjoining room. Having written and folded

the note, she was proceeding to take out the watch which was now in the desk, to use one of the seals appended to it, when she was astonished to find it had stopped, and at the same instant a scream from her sister hurried her to the bedside of her brother, who, to her grief, had just breathed his last. The disease was considered to be progressing favorably, when he was seized with a sudden spasm, and died of suffocation. The coincidence between the stoppage of the watch and the death of the brother, is the most perplexing circumstance of the case, since the mere stopping of the watch, or the death of the brother, might have been explained on very rational principles; or had the watch stopped before or after the death of the brother, it might have been easily supposed to bave been forgotten to be wound up; or it may have suffered some injury from the hurry and trepidation incidental to anguish and bereavement; but as the case is related, it is certainly a most extraordinary, surprising, and mysterious incident.

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## The Weekly Gleaner

FRIDAY, APRIL 10, 1857.

The "Gleaner" for the East. REDUCED PRICES.

To increase the usefulness and circulation of this publication, we bring to the notice of our readers, that copies to Europe and the East, Utah included, will be mailed and forwarded from our office at \$3 00 per annum Please address "Editor of Gleaner," 133 Clay

For the East.

The Gleaner is expected to find a wide circulation in the Atlantic States.

The subscription price in the East will be

In the absence of regularly constituted Agents, we respectfully beg the following gentlemen to act as Agents, or to appoint trustworthy men to act in that capacity, and to allow them the usual percentage. Subscribers may send in their subscriptions and pay all moneys to the following gentlemen .

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CUMBERLAND, OHIO—Rev. Isaac Strauss. Philadelphia—Moss Brothers, Publishers CLEVELAND Dr. Isaac Wise ; or, Mr. M.

BALTIMORE -Dr. David Einborn.

To Our Subscribers and Agents.

We are now drawing towards the close of the first quarter; we have had to struggle hard, and shall be obliged to do so till circumstancon will allow us to pay for assistance.

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an early date forward the dues for the quarter. Small sums may be paid most conveniently in post-stamps enclosed in a letter by express.

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Our Collector.

We have appointed Mr. Joseph Labatt our Collector for this city; and we request our patrons not to pay, any moneys to som impostor who collected, lately, in several places without authorization; nor to listen to the calumniatory insinuations of a party who tries to injure us, for our not allowing ourselves to be ruined by extortionary drafts on our scanty and precarious returns.

To Our Agents.

We must apologise to those of our friends who tender us their services as agents, (and the generality do it gratis,) for not having written to them individually as yet; the press of business imperatively confines us to more than ordinary labor.

We must also extend this apology to the

TO A PORTION OF OUR SUBSCRIBERS IN NE-VADA. Joel Fish received a number of copies from our office, and has since absented himself without either settling for the numbers received, or giving the names of the subscribers. We beg those who were supplied by said Joel Fish, to give their names to Mr. Welch, of Nevada, or to send to our office.

Baltimore Hebrew Sabbath School.

The circular of this society, formed lately, commences as follows:

The Religious education of our children is and ought to be of paramount importance to

As Israelites, the obligation to instruct our children in the true principles of the Mosaic Religion, and in the language of the country in which they live, is evident to all reflective

A society lately formed under the name of the " Baltimore Hebrew Sanday School Association," offering the inducement of a thorough Jewish education (without charge for tuition) to the youth of both sexes, is now in successful operation, at the Society's Rooms, No. 71 Lexington street, Baltimore. One hundred and fifty scholars have already been registered

Religious and competent persons have been selected to perform the responsible duties of

The society depends for its support, on donations, contributions and members' subscriptions at \$2 per annum.

\* And, it ought to be added, of Congregations, as the text says, "The law which he has commanded us, is an heirloom of the Congregations of Jacob."-Deut. xxxiii: 4. It is preposterous to commence congregations with burials, viz : with burying dead bodies under ground, and money in dead bricks. The Rab bis expressly teach that duties to the living have the precedence to those of the dead-for the dead nature has made ample provisions; it is the living to whom we are called to attend.

We are glad to see a truly pious woman in Israel chosen as head manager of the School. May the Lord prosper the endeavors of our Atlantic collaborators; and have mercy on the children of Jacob.

> [For the Weekly Gleaner.] Contentment.

"A contented mind has a continual feast." Prov. xv., 15.

Some years ago there lived, in a place called Tetuan, in Morocco, Barbary, a man whose name was Horue; he, for years, was not able to work or provide for himself. Being very old and infirm, all that he could do was to get a few handfuls of peas, which he obtained by begging. He always ate them on the top of a high mountain, and when finished he threw the shells down the ravine before him, the depth of which was near one hundred feet. Growing tired of his scanty meal for so many years, and seeing others passing daily from the market with poultry, fish and every luxury,this made him discontented and dissatisfied with his lot. One day, when he had finished his meal and thrown the shells away as usual, he said to himself: "Why should I continue to drag out my weary existence with nothing to eat but a few peas, while others have every luxury?" Thus meditating, he came to the desperate resolution of putting an end to his miserable life by throwing himself down the precipice over which he was standing. But first he thought to kneel down and offer a prayer to the Almighty for forgiveness for what he was about to perpetrate: when finished he arose and thought to cast one more look below, and to be sure of his aim.

On proceeding to the edge and looking down, what should he see! A man eating the shells he had thrown over, and then lifting up his

the enjoyment of another meal! His curiosity was immediately aroused, and he determined to go down and see who the man was. As soon as he had come to him, he inquired who he was, and why he was in such a lonely place. The man answered: "I am very poor, old and crippled; and not being able to work, the Almighty has, for many years, most mercifully provided for me, at the foot of this mountain, by these shells, in gratitude for which I make it a practice to return thanks to him daily, for this scanty meal, and to praise him for his most merciful and tender care. Horuc, in amazement, answered: "What! are you satisfied with such poor fare? Great God, forgive me! Here is a man who thanks Thee, and is contented with the shells, while I am not satisfied with the peas !"

MORAL.—Be grateful and contented with the lot which God has ordained for thee, nor wish to be like others whom Heaven blesses more abundantly. Always remember there are others worse off than thyself, and still may be happy. Be assured that what you receive and what you are denied is all for the best; and a contented mind has a continual feast.

## A Friendly Visit to the House of Mourning.

[Continued from p. 102.]

Whatever notions one who lives without God in the world may form of dying, we should learn from his word to regard the departure of the just merely as a translation; a change in which nothing is lost which is really valuable. For, as we at our first birth, ou our entry in this world, were safely, without our knowledge, placed here by the invisible hand of Providence, and found ample preparation for our enjoyment and happiness, so surely will the same hand, at our second birth, commonly called death, again place us safely into a higher state in a land which His bounty has provided for us.

But admitting the state of your departed friend to be doubtful, yet, in all cases that are really so, let us cultivate honorable thoughts of God; let us remember the FAITHFUL CREA-TOR. Righteousness is his throne, though clouds surround it. Whatever he has left obscure we may safely leave him to explain. Let us recollect, that amidst innumerable obscurities he has made all things clear in proportion as they are important; and therefore repeatedly urges it upon our conscience, that the door of duty is still open to us, that it is awfal to stand before it unresolved, that we must trust him to-day, and that to-morrow he will equall y remove our conjectures and our

Perhaps you are ready to reply, "I have heard many such things," and "I also could speak as you do, if your soul were in my soul's stead;" but my heart and my expectations are so crushed by this blow, that I can hear nothing but, " Thy bruise is incurable, and thy wound grievous; thou hast no healing medicines."

Beware, however, of falling into their sin, who " limited the Holy One of Israel." There is a charge continually brought against man. that in his troubles, the source and the resource are equally forgotten. "Though affliction cometh from above," yet "none saith, Where is God my Maker, who giveth songs in the night ?" Endeavor then, in extremities, to re-NT Friend-a very present HELP in trouble. He at least may add, as he does in the passage just alluded to, " I will restore health unto thee, and I will heal hands and returning thanks to his Maker for thee of thy wounds, saith the Lord."-(Jer.

30, 17.) Cannot the voice which rebuked a tempestuous sea calm our troubled spirits? Is his hand shortened, that he cannot bless our latter end, like Job's, more than the beginning? Is it not the Lord "that maketh poor and maketh rich, that bringeth low and lifteth up?" Many, whose hearts have been desolate like yours, while they have looked "around," have at length " looked UPWARD unto him, and been lightened." A single promise has afforded them not only relief, but strong consolation.

Let us, therefore, my dear friend, "turn again to this stronghold, as prisoners of hope." Let us look to Abraham's God, and his encouragement is ours: "Fear not: I am Gon ALMIGHTY:" as if he had said, " I am all-sufficient in all cases; I am enough; able to do exceeding abundantly above all that you ask or think. I have taken away the gourd, (Jo. nah iv. 10,) but doest thou well to be angry? Have I left nothing for thankfulness? This world cannot be your home, nor its objects your consolation: they are all too poor for the soul of man. 'Look unto me, and be saved'; (Isaiah xlv. 22;) acquaint thyself with meand be at peace. However dark and distressing the present state of things may appear, commit thy fatherless children to my care, I will preserve them alive; and let thy widows trust in me." "

Still the beloved object is gone, and your heart follows to You can scarcely receive counsel of infinite Wisdom, or comfort from Omnipotence: To every fresh encouragement you are ready to reply, "Wilt thou show won-ders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave, or thy taithfulness in destruction?" His word repeatedly assures you they shall; but it informs you also, that he can do abundantly more for the living than merely restore their dead friends, or revive their fainting spirits; it teaches you that he can sanctify the separation, that he can give a divine life to the survivor; that is, he can make your affliction, your loss a m showing you how vain, how unreliable all worldly connections and possessions are ; and such thoughts would lead you to God; and what is it to lose a whole world provided we find our God, and to be inseparably united to Him in love.

" My poor perishing gourd is, indeed, withered a day before I expected it; but God is left, 'a father to the fatherless, a husband to the widow; and now, Lord, what wait I for ? Truly my hope is in thee.' Though the fig. tree shall not blossom, neither shall fruit be in the vine, yet I will rejoice in the Lord, I will joy in the God of MY SALNATION."

Once more ; let us endeavor, at such ser as these, to recognize a GRACIOUS MONITOR. Whenever the Lord strikes, he speaks. Let us listen, at such a time as this, with humble attention, yet with holy confidence, for it is the voice of a Friend, a wonderful Counsellor. Let us, with the prophet, resolve to ascend the tower of observation, and observe " what he will say unto us, and what we shall answer when we are reproved." If, with him, we thus watch our dispensation, "at the end," like his, "it shall speak."

(To be Continued.)

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"Arise, thou north wind; and retire, thou south (wind); blow upon my garden; let the spices thereof effuse. Let my beloved come into his garden, and enjoy the choice fruit thereof."-Song iv. 16.

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Answer me, burning stars of night! Where hath our spirit gone, That past the reach of human sight, E'en as a breeze, hath flown? And the stars answere'd me,-"We roll In light, and power on high; But, of the never-dying soul, Ask things that cannot die."

O many-toned, and chainless wind! Thou art a wanderer free, Tell me if thou its place canst find, Far over mount, and sea? And the wind murmur'd in reply, "The blue deep I have cross'd, And met its barks, and billows high, But not what thou hast lost!"

Ye clouds, that gorgeously repose Around the setting sun, Answer! have ye a home for those Whose earthly race is run? The bright clouds answer'd-"We depart We vanish from the sky; Ask what is deathless in thy heart, For that which cannot die!"

Speak, then, thou voice of God within ! Thou of the deep low tone! Answer me ! through life's restless din, Where hath the spirit flown? And the voice answer'd, -"Be thou still ! Enough to know is giv'n : Clouds, winds, and stars their task fulfil,-Thine is to trust in Heav'n!"

## Varieties.

ORIGINALITY.-Literature has her quacks no less than medicine, and they are divided into two classes; those who have erudition without genius, and those who have volubility without depth : you will get second-hand sense from one, and original nonsense from the

Many who find the day too long, think life too short; but stort as life is, some find it long enough to outlive their characters, their constitutions, and their estates.

It is an easy and a vulgar thing to please the mob, and not a very arduous task to astonish them; but essentially to benefit and to improve them, is a work fraught with difficulty, and teeming with danger.

Power.-It is a mistake, that the lust for power is the mark of a great mind; for even the weakest have been captivated by it; and for minds of the highest order, it has no charm. They seek a noble empire within their own breast; Cincinnatus and Washington were greater in their retirement, than Casar and Napoleon at the summit of their ambition; since it requires less magnanimity to win the conquest, than to refuse the spoil. Lord Bacon has compared those who move in the higher spheres, to those heavenly bodies in the firmament, which have much admiration, but little rest. And it is not necessary to invest a wise man with power, to convince him that it is a garment bedizened with gold, which dazzles the beholder by its splendor, but oppresses the wearer by its weight. Besides, those who aspire to govern others, rather than themselves, must descend to meanness which the traly noble cannot brook, nor will stoop to kiss the earth, although it were like Brutus for dominion!

THE NEWS.

Foreign.

ITALY .- M. Lelio Cnatoni, grand Rabbi of Turin, died of apoplexy on Sunday, 18th January, after an illness of ten days. He is a great loss, not only to Italy, but to all Judaism. M. Cnatoni, formerly a student of the Rabbinical institute, was one of the most distinguished of the Italian Rabbins, as well by his profound knowledge as by his pastoral zeal, which was both liberal and orthodox at the same time. He has done much to ameliorate the political position of his co-religionists. M. Cnatoni made a public declaration in favor of the convocation of a general synod for the consolidation of the new position of Israelites in modern times. The legal reform of Judaism loses in him one of its most determined advocates. Three orators pronounced over his grave his funeral eulogium. M. J. Levy de Verceil, editor of the Educatore Israelita, moved to tears all who assisted at the funeral. The ceremony was worthy of M. Catoni's fame, and several members of the Chambers of Deputies were

THE EAST-JERUSALEM,-A correspondent writing us from the Holy City, under date of the 12th Theboth, states that when the funeral of Mr. Nicelson, the Protestant Missionary-in-Chief, took place, Mr. James Finn, the English Consul, requested the rabbins to join in the procession in honor of the deceased; and that to that invitation was joined one from the Pacha of the city, couched in such pressing terms that they could not refuse without infringing all rules of politeness, notwithstanding the religious hostility of the illustrions deceased.

Another correspondent writes us from the same city, that an inspecting committee, composed of the most respectable and most learned men, has been formed to watch over the observance of the religious commandments, and among other things, to prevent the youth from frequenting the missionary school. The great majority of the inhabitants have hearkened to their exhortations, with the exception of two persons, Abraham Saracoste and Joseph Mejochas, who, having refused to take their children from that school, have incurred the disciplinary penalty of the Cherem.

There died, some time ago, at Jerusalem, Mr. Paris, whose loss will be much felt, as he was a good and pious man. Mr. Paris was the only Jew who possessed a piece of ground in Jerusalem, and that will, it is feared, now fall into the hands of the Roman Catholics.

BERLIN .- In the electro-magnetic institution establishment in Berlin, by the Jewish physician, Dr. Bamberger, a son of a gentleman of the city of Loetzen, who was deaf and dumb, has been entirely cured. After a treatment of six months, he was able to hear, and began to speak distinctly. The case has called forth he warmest sympathy for our capable co-

ROME.—THE BOMAN JEWS.—We gather from the " Educatore Israelita," a few particulars concerning the Jews of Rome. The Jews, who in former times mustered there in strong numbers, do not exceed now, 4,000 souls, and many of these subsist solely on the bread of charity. No congregation is so rich in benevolent institutions, supported by the more affluent, as ours of Rome. About 110 individuals only are able to pay the special tax imposed on Jewish industry and capital. This reduction of the number is a consequence of reverses in fortune, and of the constant emigration of the wealthier families.

VIENNA.—The Jewish congregation of Vienna numbered, before 1848 not more than 3000 souls, but has since increased to 30,000. The government has in no way impeded the settling of the Jews, coming from all quarters of the empire, in Vienna, and the municipal authorities have asked of the new settlers no higher taxes than paid by their Christian fellow

BOHEMIA —The Jewish population of this kingdom is superintended by twelve chief Rabbis and forty nine local Rabbis.

W GHING KID GLOVES .- Have ready a little new milk in one saucer, and a piece of brown soap in another, and a clean cloth or towel, folded three or four times. On the cloth, spread out the glove smooth and neat. Take a piece of flannel, dip it in the milk, then rub off a good quantity of soap to the wetted flannel, and commence to rub the glove downwards towards the fingers, holding it firmly with the left hand. Continue this process until the glove, if white, looks of a dingy yellow, though clean : if colored, till it looks dark and spoiled. Lay it to dry, and the operator will soon be gratified to see that the old gloves look nearly new. They will be soft, glossy, smooth, shapely and elastic. Dark, and especially black mourning gloves, should be of the very best and high-

To PROMOTE SLEEP .- No fire, candle, rushlight, or lamp, should be kept burning, during the night, in a bed-room; for it not only vitiates the gir, but disturbs the nerves. Keep the bed chamber well ventilated—this greatly promotes healthful rest.

To PREVENT CHILDREN'S CLOTHING BURN-ING .- Add one oance of alum to the last water used in rinsing children's dresses, and they will be rendered uninflammable, or so slightly combustible that they would take fire slowly, if at all, and would not flame.

Feverish symptoms in young children may be reduced, and often entirely cured by sponging in tepid or cold water, according to the age and condition of the patient. Rest, in a clean bed, after sponging, is necessary. Should the fever continue, a gentle emetic may be given. Cold water is the best beverage in fevers, but if very thirsty, give the child a little warm tea.

HEBREW YOUNG MEN'S LITERARY ASSOCIATION This Society held their regular semi-annual meeting on the 5th of April, and elected the following officers, for the ensuing term:

EM. LEVY, President.
AB. HOFFMAN, Vice President.
M. SAMELSOE, Secretary.
J. GODOHAUX, Financial Secretary. SEIXAS SOLOMONS, Treasurer. D. COHN, Librarian, SIEG. SIMON, BER. SIMON, L. COHN, BEN. E. VAN STRAATEN,

The installation of officers, as well as the reading of various reports of the oid officers, will take place on Sunday evening, 19th inst., at 7 o'clock, P. M., to which all the friends of the Association are respectfully invited.

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SPECIAL NOTICES.

The School for Religious Instruction, which, in consequence of the publication of The Gleaner, and a wast of a groper locality, has only been open on Saturdays and gundays, will now be continued on the regular days, as indicated in our advertisement. The rooms are straited in the second story of the brick building, No. 133 Clay street, between Leidesdorff and Sansome, opposite the Printing Office of O'Mera & Painter.

THE HEBREW CONGREGATION OF SACRA-MENTO. - (BuNai Israel) wish to engage a qualified man to fill the offices of Chasan, Sho and Teacher in the Hebrew language, and invite candidates to make application for said offices to the undersigned, on or before next Sunday, the 19th inst. The salary for said offices being \$125 per month.

Sacramento, April 13th, 1857. By the Committee,

G. ARONSON, President ap17-1t S. WORMSER, Secretary.

Ophir Lodge, No. 21, I. O. B. B. Meets every Wednesday Evening, at 7 o'clock, at Tem-perance Hall, Washington street. Members of the Order are invited to attend.

8. SOLOMONS, President. M. L. PINCUS, Secretary.

A Card.

Parties who wish to save their teeth or to have new ones inserted, are politely requested to call on Dr. Burbank, second floor of the Express Building, corner of Montgomery and California streets. Dr. B. is pres pared to undertake any mechanical or m cal operation relative to dentistry. Teeth are extracted, plugged, and whole sets mi order. Ladies and gentlemen whom this Card may interest, may satisfy themselves as to the dental skill of Dr. B., by inspecting spec of his work.

THE ISRAELITE IN ENGLISH.

THE DEBORAH. IN GERMAN,

JEWISH NEWSPAPERS, PUBLISHED BY Drs Wise and Lillerthil, of Chocanad. The above periodicals will be supplied by mail, or otherwise, at the price of \$5 per year, for the Israelite, and \$4 for both, in one wrapper. Apply to the publisher of the Weekly Gledier, San Francisco.

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Steamer URILDA. Capt. E. C. CLARKE.
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#### [From Household Words.] The Jews in China [Continued from p. 105.]

Father Gozani has spoken of the inu tion, but we have not, and so we will do so now. Previously, however, we may call attention to the distinct adoption of the Chinese "Hall of Ancestors" among these Jews, and of a place for showing hospitality to strangers as an appendage to their place of worship. It is in this way that, without violating their own opinions, they became assimilated more completely to their neighbors. Father Gozani also notes that their accounts of sacred history were grossly disfigured with Talmudical legends, or other stories of that class-a fact not to be lost sight of by the speculator. The Jews, in the time of Father Gozani, composed seven families-Phao, Kin, Che, Kao, Thedan, Li, Ngai-including in all about one thousand souls. They intermarried with each other, and had their own fashion of hair-cut ting. These seven families of Kai-foung fou were the remains of seventy who had of old established themselves in that capital. Now for the inundation. That event took place in the year 1642, and it occurred as follows:-Li-cong-tee, a rebel, with a big army, besieged the city. The inhabitants. after defending themselves for six months, still refused to succumb, because they expected rescue from the Emperor. The Emperor did come, who strangely determined to destroy the enemy by a great master strok. "I'll drown every man!" he said, and thus he broke the dikes that confined the Hoang-Ho, or Yellow River, a league distant from the city. Out poured the stream and drowned the besiegers, and besieged the city in its turn, knocked down its walls, and destroyed thirty thousand of its inmates. It was in this inundation that the number of the Jews was thinned; diluted by the waters of the river, their Pentateuch was damaged and some other portions of their scripture altogeth-

Before passing down from Father Gozani we must extract his rough picture of the Jewish synagogue, as it existed in his day. He says of the Jews-

"They have no other synagogue but this, in the capital of the province of Ho-Nan. I perceived in it no altar, nor any other furniture, but the chair of Moses, with a censer, a long table, and large chandeliers, in which were placed candles made of tallow. This synagogue has some resemblance to our European churches; it is divided into three aisles; that in the middle is occupied by the table of incense, the chair of Moses, the painting, and the tabernacles already mentioned, in which are preserved the thirteen copies of the Pentateuch. These tabernacles are constructed in the form of an arch, and the middle sisle is like the choir of the synagogue; the two others are set apart as places of prayer, and for the adoration of the Supreme Being. Within the building there is a passage which runs quite round.

"As there formerly were, and still are, among them Bachelors and Kien-sens, which is a degree different from that of a Bachelor, I took the liberty of asking them if they rendered homage to Confuctus; they replied that they honored him in the same manner as the rest of the literati, and that they assisted them in solemn ceremonies, which are performed in halls dedicated to their great men. They added, that in spring and autumn they practised certain rites in honor of their ancestors, according to the manner of Chinese, in the hall next to the synagogue; that they did not present them the flesh of hogs, but of other animals; that in other ceremonies they were contented with offering them porcelain dishes filled with dainties and sweetmeats, which they accompanied with perfumes and profound

reverences or prostrations. I asked them, likewise, if in their houses or Hall of Ancestors, they had tablets in honor of their departed relations; they replied that they used neither tablets, images, nor anything else, but only a few censers. We must, however, except their mandarins, for whom alone they place in the Hall of Ancestors a tablet inscribed with their name and rank."

Father Gozani adds, that "these Jews, in their inscriptions, call their law the Law of Israel, Yselals-Kiao, which they name also Kon-Kiao, Ancient Law; Tien-Kiao, Law of God, and Tien-Kin-Kiao, to signify that they abstain from blood, and cut the nerves and veins of the animals they kill, in order that the blood may flow more easily from them."

This custom gives to the Jews in China, at the present day, the name of Cut-Nerves. To the present day our story now descends; for after the time of Father Gozani, blank follows in the way of action. Father Etienne, who meditated a work upon the Sacred Scriptures in reply to the Critici Sacri, was eager to push on investigations. From the letters of Father Gozani, and from those which Father Domingo and Gambil wrote upon it, material was obtained for the memoir published under the direction of M. L. Aime Martin, in which he remarks that the detail would be regarded with the more curiosity, as it had been often demanded, and as Father du Halde had contented himself with merely promising it in his great work, "Description de la Chine," So ve have fairly got out of the past into the present, where our story thus runs on.

In the year 1815, the Chinese Jews endeas vored unsuccessfully to communicate with Europe by means of a Hebrew letter address to London, which seems not to have been delivered. Last year the Jewish Society of London determined, however, to communicate with them. Miss Cooks, an energetic and devoted Jewess, placed her purse in the hands of the Society; nothing impeded fresh research; the English bishop at Hong Kong co-operated, Dr. Medhurst the well known missionary there was consulted, and two Chinese Christians were at length appointed to proceed to Kais foung-fou. The elder of these two was a bachelor; the younger was a student from the Missionaries' College at Bavaria; but the junior was named to head the enterprise, because he had previously displayed zeal and ability, and also because he could write English fluents ly, and would journalize in that language: His journals, therefore, could be laid before Miss Cooks, uninjured by translation.

Our heroes-for so we will call the two adenturers set out from Shanghae on the 15th of last November, by boat to Toing-kiang tou. In a car, drawn by mules, they were then joited along, following the track of the Hoangho, rising at three o'clock on winter mornings, to save time-a proceeding which involves almost supererogatory self-denial. Population near the Yellow River they found rare and unhealthy. "Localities which figure in the geographical charts of the empire as principal places, or as towns of the second class, are but huge piles of rubbish, surrounded by crumbling walls. Here and there a gate, with its inscription half-effaced, informs the traveler that he is entering a mighty town.

Perseverance, and a mule car, brought the travellers to Kai foung fou. They found there many Mahometans, openly exercising right of conscience, and flying their religion on a flag displayed over their gate. These Mahometans are, for the most part, hotel-keepers, and with one of them our heroes ledged. Of him they began asking about Cut-Nerves. Mine host of the Crescent said there were still some Jews in Kai-foung-fou, and offered himself as a cicerone to their synagogue. Thither they went. They found its outer wall in ruins;

briers and dirt filled the grand entrance; "the pillars of the building, the inscribed marbles, the stone balustrade, before the peristyle of the temple, the ornamental sculpture all were cracked, broken, and overturned." Under the wings of the synagogue, the chapels built in honor of the patriarchs-nestled together, cold and naked, sleeping on the bare stones, those objects of our European interest, "the Jews in China." Poor and miserable as they are, they had begun to sell the stones of their temple for bread, and a portion of land within their sacred inclosure had been already sold to an adjacent temple of the Budd-

Still, there were the cylinders inclosing the sacred rolls of the Old Testament, which, luckily, had not proved catable. In number, these rolls were about a dozen, each thirty feet long by three feet wide. They are of white sheep-skin, inscribed with very small Hebrew characters.

For fifty years these poor Jews have been without the guidance of a rabbi, and there is not one left who can read a word of Hebrew. The travellers gave money to the mournful congregation in the synagogue, and received leave to copy the inscriptions, about which the Jesuits had previously informed us. Moreover, they obtained, and have brought home, eight Hebrew manuscripts; six contain portions of the Old Testament, namely, of Exodus, chapters 1-6, and 38-40; of Leviticus, chapters 19, 20; of Numbers, chapters 13, 14, 15; of Deuteronomy, chapters 11-16, and chapter 32; with portions of the Pentateuch, the Pealms, and Prophets. The other two manuscripts are of the Jewish Liturgy. The leaves of these manuscripts " are of species of card-board, on which the words, as it were, are engraved with a point; the binding is in silk, and bears evident marks of being of foreign origin. Two Israelitish merchants, to whom these books were shown at Shanghae, spoke of having seen similar ones at Aken, and the presence here and there upon the margins of Persian words, inter spersed with Hebrew annotations, seemed to indicate that the books came originally from some western country of Asia, perhaps Persia, or some of the high provinces of India, where Parsic has from time immemorial been the language used among people of education Although the annotations mentioned are numerous, and apparently referring to different epochs, no trace of any Chinese character is to be discovered, nor any of those marks or signs which immediately betray Chinese origin No date exists by which the age can be determined."

We hope the statement is correct which tells us that these manuscripts are to be deposited in the British Museum. Fac-similes re at the same time printed in Hebrew, accompanied with a plan of the synagogue, made on the spot by the Chinese travellers, and the journal of our junior hero, written in English and Chinese. The journal in English would not be a very ponderous affair, the entire expedition having occupied only two monthsthe residence at Kai-foung-fou, five days.

NITRE is a cheap and valuable medicine both cooling and purifying to the blood. In the feverishness that attends a cold, from seven to ten grains of purified nitre, in a glass of water, may be taken two or three times a day, with safety and advantage. For old wounds, such as are commonly called " a bad leg," great benefit will be derived from taking a solution of nitre, prepared thus: In one point of boiling water, dissolve two ounces of saltpetre; of which take a table-spoonful twice a day. If it should occasion pain, a little hot ginger tea will soon give relief.

## DOMESTIC ECONOMY.

EASY AND ALMOST INSTANTANEOUS CURE FOR THE FEVER AND AGUE.—An hour or two before the fit comes on, take a new laid egg, in a glass of vinegar or brandy, and go to bed imme ately. This very simple recipe has cured a great many, after more celebrated preparations have proved unsuccessful.

How to GET SLEEP .- How to get sleep is to many persons a matter of high importance. Nervous persons who are troubled with wakefulness and excitability, usually have a strong tendency of blood on the brain, with cold extremities. The pressure of the blood on the brain keeps it in a stimulated or wakeful state, and the pulsations in the head are often painful. Let such rise and chafe the body and extremities with a brush or towel, or rub smartly with the hands to promote circulation and withdraw the excessive amount of blood from the brain, and you will sleep in a few moments. A cold bath, or a sponge bath and rubbing, or a good run, or a rapid walk in the open air, or going up or down stairs a few times, just before retiring, will aid in equalizing circulation, and promoting sleep. These rules are simple and easy of application in castle or cabin, and minister to the comfort of thousands who would freely expend money for an anodyne to promote "Nature's sweet restorer, balmy sleep."

To PREVENT SEA-SICKNESS .- Pass a broad belt round the body, and place within it, on the region of the stomach, a pad stuffed with wool or horse-hair; this, when tightly braced, re strains the involuntary motion of the stomach, occasioned by the lurching of the vessel. During sickness, very weak cold brandy and water will be found the best means of allaying the heat and irritation. The frequent use of any sea sickness preventive is, however, attended with danger; therefore avoid it on long jour-

To WASH WHITE LACE .- A quarter of a cake of white wax, six lumps of sugar, and a dessert-spoonful of made starch, to be mixed with a quart of soft water. Tack the lace very slightly in a thin cloth dipped in cold water, then let it lie in a strong lather for one day. Change the water, and leave it in a second lather all night. Put the above materials into a saucepan, boil the lace in it for ten minutes, then throw it into cold water, and when nearly dry iron it.

How to Wash Printed Dresses .- A very cool lather of white soap, of the best quality, should be used, as the inferior soaps contain rosin, and other pernicious ingredients most destructive to colors. Soda, pearl-ash, vinegar, alum, salt, washing-powder, &c., although they may not injure some colors, should never be used; for they will most certainly destroy others. Printed dresses should not be wash with household or body linen, or put into scalding water. It is desirable to wash colors with a light hand, so as not to subject them to hard rubbing, and to rinse with plenty of clean cold water, and to dry in the open air. Claret, chocolate, purple, lilac, red, pink and black are the most permanent; the cloth for these colors being prepared in a peculiar manner, and which process has the effect of better fixing them to it. Blue, green, drab, ruby, crimson, buff, dahlia, orange, and cinnamon, as they do not admit of the cloth being so prepared, of course, require more careful treatment, or of the surface color may, possibly on the first washing, scale off and tinge the white, especially if not well rinsed; but by a little dis tion the most delicate colors may be effectually

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their former stand. Ro. 70 Eattery Street. By strict
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the confidence and patronage extended to them so fully in
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name of "Bitters," it becomes the duty of the proprietors and agents for the sale of the celebrated Gregory's Vegetable Brandy Bitters, to expose the fact, and absolve themselves from giving facit assent to any merit claimed to be possessed by those injurious compounds. The special qualities of GREGORY'S BITTERS are to renovate and invigorate the body, promoting activity in the digestive organs, and consequently eradicating Dyspepsia and other similar complaints incident to sedentary life. To all trave'ers, either by sea or land, to miners and others whose occupation calls for severe muscular action these Bitters will be found of invaluable service. The high standing of Da. GREGORY, the discoverer, was the first guarantee of its superior excellence, its own unequalled merit has since established for it a worldwid existivity. Dr. Gregory has for years been at the head of the Medical Faculty in London, and twice President of the London College of Physiciaes and Surgeons.

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the most expeditious way.

They invite the attention of the Bankers
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cheaper and quicker than that of the Govern-ment, that they can fix a much lower rate of charges for the operation, and thus make it a great pecuniary benefit to the Dep sitor, both in the time of receiving his coin, as well as in the amount of the returns.

They are prepared to return either Coin or refined Bars for dast and imported Bars.

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Dissolution of Copartnership.

THE FIRM OF WASS, MOLITOR & CO.
Assayers of Gold and Silver, is this day
dissolved by mutal consent, and their business
will be settled by CHARLES UZNAY, a
member of said firm, and now a partner in the
House of HARASZTHY, UZNAY & CO.,
Gold and Silver Refiners and Assayers, Office
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The Assay Laboratory of the late firm having been transferred and connected with the new Refinery, the friends and depositors who have heretofore deposited with Wass, Molitor & Co., are respectfully solicited to continue their business with the new firm of Haraszthy, Uznay & Co.

S. C. WASS, A. P. MOLITOR CHARLES UZNAY.
San Francisco, March 16, 1857. mh20tf

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They are now prepared to attend to the wants of all their customers, and as many new ones as may favor them with a call.

Those wishing to purchase would do well to

Those wishing to purchase would do well to call and examine their goods before purchasing slsewhere, as they are determined to sell. As they keep none but the Best of Workmen and use the best material, they are always willing to warrant their work.

Jobbing of all kinds attended to with promptitude.

Force and Lift Pumps put up an ones repaired, &c. &c.

## JUVENILE.



Pride of Dress.

"Should I not be smart in such gay garments

And then to be noticed, admired, and caresa'd, O, that would be pleasant; how often I've

That feathers, when fine, will make a fine bird!" Stop, stop, my young friend, when folks are so fine,

And far beyond all their neighbors to shine, The wise will conclude, amidst every pre-

That such people are sadly wanting in sense. Plain clothes may a person of great worth

And fine clothes another, deserving of scorn.

Now for a story. When I was in Switzerland, I observed a singular practice. A beautiful race of cows is reared among the mountains of that interesting country, and the most trusty of them are adorned with bells. This is done that the sound may keep the herd together, and direct the herdsman to the place where they are pasturing. The owner of these cows has much pleasure in them. He has various sets of bells, and on certain occasions the favorite cow has the finest and largest bell, and also the gayest trappings. Others have smaller bells, and collars ornamented, unless they reach the point at which no distinction is made. Strange as it may seem, to deprive the cows of their usual decorations is severely to punish them. They feel it grievously, and in this state utter piteous lowings.

On certain days a kind of procession takes place. The herdsman leads the van, and next in order comes the favorite cow, leading the herd, ornamented with her tinkling bells and gay apparel. Should another, from any cause, be made to take her place, she shows her vexation by continual lowings, refuses food, and attacks the one that bears her honors.

One cow that had long been thus honoured, was, on one occasion, thought too weak to take her usual place, and even the common bell was thought too heavy for her. The procession moved on, but she did not share in the general joy. After a few steps she faltered in her pace ; the attendents tried to coax her on, but in vain; she stopped, and laid down, as if to die. An old herdsman soon guessed the cause. He brought from the house a bell and collar, such as the cow had often been used to bear; and no sooner did she feel them on her neck, than she rose from the ground, bounded gayly, took her place in the van, and was at once quite well.

What the exact feeling of this animal was it is difficult to determine. If it was

a love of finery, it was one constantly discoverable among those gifted with reason, but always showing that reason is not allowed to act as it ought. Look, for instance, at the noble figures, whose dark skins prove that they belong to an African tribe, as they roam in their native wilds. That young chief is begrimed from head to foot with red paint, and his wife has her hair all matted together with grease, while around her neck is a necklace formed of the entrails of animals; and yet as they are in their best attire, they think they are very fine.

But we may turn to others nearer home. Look, again, at that May-day procession. See those human beings, three-fourths dirty and one-fourth clean, adorned with various colors, all bedizened with gilt and tinsel, dancing about the green, which is borne wherever they go: they also think they are very fine.

And often we may observe others, whose gaudy hues and ill-assorted clothes show that same feeling is at work. It may be, that so glaring is their attire, that the passers-by cannot fail to notice them, while each one says to himself as he turns away, "They think they are very

And they only think so; all who judge wisely hold a very different opinion. Nor is this all; the lovers of finery are often in danger of great evils. It has frequently appeared that the young have cominited theft to gratify their passion for fine clothes; and from the same feeling, crimes have been perpetrated which have been punished with death. And when these evils do not arise, others may. "Buy what you do not want," says the proverb, "and you will soon have to sell what you cannot spare." When one young person complained to another that her money went too fast, while her friend, receiving less money, always had more, the latter replied, "I make it a rule never to spend anything in 'tis buts,'" On the meaning of this phrase being asked, the reply was, "I constantly hear people say, 'I should like this and that, ''tis but threepence,' or 'tis but fourpence,' or 'tis but sixpence.' and thus the money oozes away in drops. Never spend your money in 'tis buts'!"

Wise and kind parents will dress their children not finely, but well. They will give them light clothes in summer, and nice thick warm ones in winter. The attire of children, too, will be according to their station in life. They will be taught that finery is not comfort or respectability; it is often the contrary of both; and that clothes of good materials, and simple in their shape, are always becoming. When the celebrated Dr. Franklin was in France, his daughter, who was in America, wrote to him for feathers and lace; he replied, that "if she wore her ruffles as long as he wore his, she would have lace, and that she might obtain feathers from any fine bird on which she could lay her hands." I should be surprised if she ever asked for them again.

Think, then, my young friends, rightly of dress; whence indeed are the costliest garments obtained? From the plumage of birds, the skins of animals, the products of insects; even dust and pebbles contribute to adorn them. How absurd is pride in dress!

Think, too, that no clothes, however fine, can improve the mind or heart of the wearer. Put a purple robe on an ignorant youth, place a diamond necklace on an ill-tempered girl, and they will remain just what they were.

Think, also, of the solemn fact of which all dress is a memorial: but for sin, it would never have covered the limbs, or occupied for a moment the attention of the mind; Adam and Eve, before they had sinned were like babies, so good and so innocent that they did not feel the want of clothing. But after they had sinned, they were ashamed, made themselves aprons of leaves, and God, to show them how degrading sin was, gave them covering from beasts. Now mind this: do not think yourself any better for your beautiful clothing; some insect (the silkworm) or some animal (the sheep) has worn it before you; you only wear put-off clothing; and you may choose ever such gaudy colors, some stupid bird has much finer covering. And as to your beads and pieces of glass (in bracelets and on your dress), I do not know at all what to say to them; savages wear much larger pieces of glass, and you do not think them any better for it. Now, dear child, be advised: dress neatly and comfortably, and leave all trappings, blotches and bells to other creatures to wear; you have a soul within you, a heaven above you, and an eternity before you. Think of these, and act accordingly.

The Child's Dream. Он! I have had a dream, mother, So beautiful and strange; Would I could still sleep on, mother, And that dream never change!" "What hast thou dreamed, my dear one? Thy look is bright and wild; Thy mother's ear is ready To listen to her child. "I dreamed I lay asleep, mother, Beneath an orange tree,

So sweetly unto me: Though it woke me with its warbling, Its notes were soft and low. And it bade me rise and follow. Wherever it might go.

When a white bird came and sang, mother,

"It led me on and on, mother, Through groves and realms of light, Until it came to one, mother, Which dazzled,-'twas so bright. As tremblingly I entered, An angel form drew near.

And bid me welcome thither, Nor pain, nor sorrow fear. " I know not aught was there, mother,

I only felt 'twas bliss, And joined that white bird's song, mother. Oh! canst thou read me this?"

"Yes, dearest, to thy mother Such happiness is given-Thy guardian angel was that bird, That grove of light was Heaven!" School Notice

Dear children, you will attend at the office. 133 Clay street, on Saturday and Sunday usual.

SMILEY BROTHERS & CO.,

AUCTIONEERS AND COMMISSION MERCHANTS.

SALESIOON—S. W. COTHER OF SACRAMENTO and SARROW

SALE DAYS. SUNDAYS—Regular Catalogue Sales (in second story salesroom) of French Goods, Silks, Embroddering, Staple Day Goods, Fanoy Goods, &c.
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The School is free to all. Only those whe
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